that **Faustua the Manicheaa took up thta conceit,**
that both the **Christians** mud Jews **paganized m**
the opinion of **monarchy,** that **is, derived**
doctrine of one **Deity,** the principle of all
things, only by **tradition** from the **Pagans, and, by consequence*** were no other **than schism** or sub* s %*i wn- divided sects of Paganism. ** Vosdwcia-fe»p*ittti. centes a eentibus (Kaiih he*)**

20. rut. tv. , . " . , * *• t • *•

m. optnionem prime vobisctmi

schisma, nee uouetpriores vestri Jiitlit*!* l)t
opinione motmrrhiae, in auiio ipni dissen*
tiuut a pagaoia. Quare cotistat

J^-

gentilitatiH. Sec tan qu«ras$_t$ **non plures erunt quam** dtia% **Gentium et**
upstra." You revolting from the Getitiles,
off their opiaion of **monarchy, and** carried it **aloug**
with you, so as to believe all things **to come**
God* Wherefore, you are really **nothing** but a
schism of Paganism, or a **aubdivided** of
it,
aad so are your **the J«w«; who differ**
nothing from Pagans neither in this opinion of
monarchy. **VHumce it i» manifcHt» that both** Chriit*
ians aod Jews are but **schism* of** Gciitilisni,
as for **of religion,** really **diff«^{k}ring from**

ther, there are but **two,** of
tiie
and that of ours, who altogether
tbein.— -Now though this *Im*
and foolinb, *m*
to the Christians arid Jews deriving
that
of monarchy! only by way **of tradition,**

tttn
Pagans, which *m* a thing **founded in**
the princi*
pies of nature; yet it **sufficiently**
this
to
tha of the **PsigsmH,**
all their **gods** went **derived** from
ow? sole, intent Deity ; so thai **thoy**
neither